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OUR SUNDAY VISITOR

ON THE LAST SUNDAY OF EACH MONTH OUR PAPER FEATURES ONE SUBJECT, WHICH INTERESTS THOUSANDS OF AMERICANS. IF IT COMES TO YOU, A FRIEND HAS ORDERED IT SENT.

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"PREPARE YE THE WAY OF THE LORD"--Isaias xl., 3.

Selections Appropriate for the Advent Season from Abbe Fouard's "Life of Christ".

The Destruction of Jerusalem

HIST'S disciples, following after Him, were admiring the splendors of the Temple—all the more indeed, because Jesus had just now predicted its destruction. Everything about this edifice enchanted their delighted eyes: mosaics, sculpturing, colonnades, gateways, all gaily bedight with precious metals. High above their heads rose the terraces, like a mountain of white marble, bearing on its brow the glittering facade of the Sanctuary, resplendent with burnished gold.

One of the disciples stepped the Lord. "Master," said he, "see! look at these stones! what a structure!" (Mark xiii, 1.)

Others added that all this magnificence was the free gift of Israel, and each uttered his prayers for this national monument, one of the wonders of the world and the crowning honor of Judea. But the sentence was irrevocable. And now Jesus could only renew it in figurative terms.

"Of all these great buildings," He said, "truly I tell you, there shall not remain one stone upon stone." The little company left the Temple, crossed Kedron Gorge, then clambered up the Mount of Olives. Once on the top Jesus sat down, and before withdrawing farther toward Bethany, lingered to gaze at the town which He was never to enter again except to die. From this high point the whole scene of the Passion was now spread before His eyes; at His feet was Gethsemani; yonder, on Mount Sion, shone the palaces of the pontiffs and Herod's royal residence; facing Him and nearer the Temple stood Pilate's Pretorium, while afar off He could see Calvary and the tomb.

For a time the disciples respected the Master's silent reverie, but soon disquiet by all they had just been hearing, some of them approached Him. These were Peter, James, John and Andrew; they wanted Him to explain to them personally the mystery contained in the final words.

"When shall all these things take place? What shall be the Sign of His Coming and the end of time?" (Mark xiii, 3, 4.)

Jesus did not fully satisfy their queries, for the hour which they desired to know is still God's secret; but He unveiled so much of the future for their benefit as it was fitting for them to know—the approaching end of the Jewish world, and the more fearsome ending of the whole world. Indeed it was with design that the Lord united these two catastrophes. He knew that for the Apostles, imbued with Judaic prejudices, Jerusalem was everything and its ruin meant that of the universe. And, in consequence of this confusion, which continued to linger in their minds until after the actual destruction of the Holy City, the disciples remained in a state of continual expectation and watchfulness. And this was what Jesus wished: His Prophecy was framed, not so much to reveal the things of the future as to give them a lesson; it was not meant in the least to satisfy a vain curiosity, nor by a clear view of the future, to plunge the faithful into discouragement or presumption. Hence the care which the Lord took to envelop His thought in figurative language, linking events which had so many points in common, and dealing with acts even as one who sees all things as eternally present, unto Whom a thousand years are as one day. Hence, too, the form in which the Apostles afterwards recorded this prediction of the Master. Faithful interpreters of Jesus, they pointed out to their own disciples two horizons, one high at hand, the other stretching afar off to the end of the world.

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The End of the World

(St. Luke 21, 25-33) Our Lord predicts a time to come, when the gray old earth's enticements have worked their last charms, and the stars are veiled from sight, men pining away with anguish at the clamor of the sea and its hoary floods; the powers of heaven shaken from their spheres; the Cross, the Sign of the Son of Man, appearing in the sky; the Christ Himself descending upon the clouds in great power and majesty; all humankind awakened by the Angel's trumpet; dark hosts of eagles, the avengers of God, falling upon the sinful world as upon an abandoned carcass; and all this vast scene of terror shall be unrolled before our sight more swiftly than the bright thunderbolt from Heaven.

After this manner shall come the last moments of the universe. Jesus indicated all the signs which are to proclaim its presence, as plainly "as the fig-tree's leafage marks the coming of the summer;" (Luke xxi, 29-30) but, far from fixing the day and the hour, He declared that neither the Angels in Heaven, nor the Son, in so far as He is Man, knew aught thereof; it is to remain a secret with the Father. The Jewish race is not to end before these things happen, and as for the Christians, their first duty is to live in expectation of the Judgment—conceiving no anxiety at the thought, but with serene and confident glance scanning the horizon of time in readiness to receive these forerunners of redemption.

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Judea in the Time of Christ

JUDEA in the time of the Christ was despoiled of all her splendor. The Machabees, pontiffs and kings of Israel during one century, had in that time seen their glories vanish, together with their virtues. The power, so nobly exercised by Judas and his brothers, degenerated into despotism under their successors; their religious zeal became ambition; and the concord which had existed among the sons of Mathathias gave place to such profound divisions that, sixty-six years before the Christian era, Hyrcanus and Aristobulus, two brothers sprung from this illustrious stock, were compelled to invoke the arbitration of Pompey to adjust their feuds and dissensions. The Roman general, already master of Syria, solemnly adjudged their differences at Damascus, and pronounced in favor of Hyrcanus. According to arms, Aristobulus had a desperate defence from the Mountain of the Temple; but in vain—defeat was inevitable. Hyrcanus remained sovereign of Judea, but under the authority of the governors of Syria and with the simple title of ethnarch. Jerusalem for the first time saw the eagles within her walls. Pompey crossed the threshold of the Holy of Holies, and gazed in astonishment upon that Sanctuary, devoid of idol or image. The sovereignty of

Judas had run its course; the servitude of Israel was begun. Very soon Hyrcanus lost even the shadow of command which had been spared him. Caesar, the conqueror of Pompey, united Palestine to the Kingdom of Edom, and gave the government of these countries to an Idumean of noble race, Antipater. Phasael and Herod, two sons of this prince, lent him their aid in the administration of affairs—one assuming the government of Galilee, the other that of Judea.

The patronage of Rome, which never belied its promises, Herod's own native genius for ruling, his union with Mariamne, the daughter of Hyrcanus, his former ethnarch—all seemed to insure him a tranquil reign. Yet the Idumean found in his nationality, his unhelped and suspicious nature, too many sources of disquiet to permit of any peaceable enjoyment of his power. In vain did Herod beautify Judea with splendid monuments, in order to divert attention from the bloody tragedies which encircled his marble palaces. To the Jews, his vast amphitheatres were the scenes of spectacles as detestable as they were abhorrent. The Baths and the Porticos introduced novel customs; and the Roman eagle which spread its wings within the Temple profaned its sanctity. During thirty-four years the prince

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A NOTABLE "LIFE" OF OUR LORD

HE Christ, the Son of God: A Life of Our Lord and Saviour Jesus Christ is the full title of the English translation of Father Abbe Constant Fouard's excellent treatise which was published in 1912 by Longmans, Green and Co. In offering our readers excerpts appropriate for this Season, we reproduce herewith Cardinal Manning's "Introduction":

"Messrs. Longmans have very wisely undertaken to publish an English translation of 'La Vie de N. S. Jesus Christ' by Abbe Fouard, Professor of Theology in Rouen. Such a work will be read by multitudes who do not command a knowledge of the French language.

"The singularly able and excellent work can need no commendation. It is already in its fifth edition. When it first appeared it had the commendation of the late Cardinal de Bonnechose, Archbishop of Rouen, who well described it as uniting the consolations of piety with the explanations of true science on the text of Scripture." In 1882, Leo XIII sent his benediction to the author, and many cardinals and a large number of the bishops of France gave it their approbation.

"Abbe Fouard describes his book in these words: 'This Life of Jesus is an act of faith.' By a deliberate judgment he refused to admit both controversy and criticism. He would not prefix even an introduction establishing the authenticity of the Gospels. Nevertheless, he has given in the notes to his preface a brief summary of those who have attacked the books of the New Testament, and those who have defended them, together with a long list of authors, French, English, and German, on which his history is founded.

"Throughout the whole course of his work, abundant notes are found at the foot of the page to interpret the text, and to illustrate the events recorded by extensive researches made by himself in his pilgrimage to the Holy Land.

"Abbe Fouard calls attention to a fact which appears seldom to be borne in mind. He says it was only in the Middle Ages that men began to write the life of Our Lord. From the beginning until then the living and Divine tradition of faith, in which the name, the person, the character, the words, and the works of our Divine Saviour pervaded the Christian world, was enough to draw the hearts of men to Himself. The uninspired writers, founding themselves upon the living consciousness of the faith, wrote of their Divine Master as of a Person to whom they bore a personal relation. They interpreted the Scriptures of the New Testament as it were in His presence and by the memory of His own teaching. Their baptismal creed, which came to them by hearing, filled them with 'the word of Christ' and the knowledge of His mind—for instance, the Homilies of Saint John Chrysostom in the East, and of Saint Augustine in the West. Their teaching was not historical, but didactic and devotional, of which the *Catena Aurea* of Saint Thomas is a full proof.

"The intellectual state of the following ages took an historical form. Then began the compilation of the life of Our Lord. Jansenius of Ghent, Salmeron, Tillemont, Calmet, and De Ligny began to reduce the sacred history to chronological order. From that day to this the life of Our Lord has been elaborated more and more in the way of history; until at last some men, ceasing to realize their personal relation to a Living Person, have come to regard Him as an historical person, to whom they owe no duty, or as a mythical person who never existed.

"Not so among those who inherit the living and Divine consciousness which animated the early ages of the faith. The name, the person, the character, the words and the works of Our Divine Master have ever been perpetuated in the daily life of those who adore Him in the unity of the faith. The history of Abbe Fouard unites the sacred narrative of the three-and-thirty years of our Saviour's earthly life with the living consciousness of faith, in which the mutual personal relation and the mutual personal love of the Divine Master and His Disciples are as living and sustaining at this day as they were when He ascended into Heaven. To all such this Life of Our Lord will be a golden book."

Inquiry of St. John the Baptist and the Answer of Jesus

(St. Matt. 11, 2-10) OR more than six months St. John the Baptist had been held as a captive by Herod, but from his frontier prison he still followed the course of Him for Whom he had made ready the road; and this he could do more easily since his disciples were permitted to visit him, and could thus keep him informed of all the doings of the Christ. So, just at this juncture, he selected two from their number, and despatched them to the Savior with this message:

"Are you He who should come, or are we to await some other?" (Luke vii, 19.)

What is the meaning of these words? Amidst the weariness and dejection of his confinement, did John feel his courage sinking? Did he begin to lose faith in the Christ? For us to harbor such a supposition would be to misjudge his character entirely. The Precursor's only design was to direct his disciples' minds by this means straight to the only Teacher Who could fully instruct them in the way of life. The Savior who at once fathomed John's motive, made answer by letting them witness certain deeds

in which His almighty powers were manifested most strikingly. "In that same hour He healed all those who came to Him, curing them of all their diseases and wounds, and of evil spirits; and to a blind man He restored his sight." (Luke vii, 21, 22.) Then turning to these envoys, He said: "Go, and report to John that which you have both heard and witnessed—the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and to the poor the Good News is announced."

Isaias, whose words Jesus borrows here, had foretold that such marvels would mark the coming of the Messiah. (Is. xxxv, 5, 6.) He indeed had not spoken of any resurrection of the dead, but the Lord could not be silent concerning that which all Naim was now publishing abroad, and therefore He alludes also to that sovereign might wherewith He holds the power of death at His will, adding yet another sign of which the Prophet had spoken: "the Gospel delivered unto the poor." (Is. lxi, 1; xxix, 19.)

In making this humble duty the culminating note in an enumeration of His most striking miracles, Jesus designed to set the true character of His Mission in highest relief; because He had come, not so much to do glorious

deeds, as to teach and to comfort all such as the world despises. And yet this marvellous blending of grandeur and meekness shocked the disciples of the Baptist.

The Lord, seeing them draw away from Him, uttered that solemn warning before their withdrawal: "Blessed is he who is not scandalized in Me!" (Luke vii, 23.)

In their astonishment at this unceremonious departure, it would appear that the people conceived an unfavorable idea of these messengers, and were even fain to suspect the fidelity of him who had sent them, for at once Jesus spoke out in his defence. He reminded the Jews of those deeds which they had seen waving in the wind along the banks of the streams where John was baptizing, and with these He contrasted the strong, unshaken faith of the Precursor, taking the thin and tremulous stalks as the symbol of inconsistency. Then, as His gaze fell upon certain men among them who were clothed in splendid garments, He compared the lazy luxury of gay courtiers with the austerity of the Prophet, saying: (Luke vii, 24-28)

"What went you into the desert for to see? A reed shaken by the wind?" (Continued on Page Five)

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People Wonder Who John Is

(St. John 1, 19-28)

N a westerly direction from Jerusalem and near the village of Ain Karim, you will find a cave which still bears the name of John. It is a considerable cavern, difficult of access, and retains no sign of habitation, save a stone bench hewn out of the rock, made to serve for a bed or couch; a few stunted shrubs surround the mouth, and close by there is a spring, beneath which a basin has been hollowed out. It is here, as the local traditions tell us, the son of Zachary grew to manhood. The solitary grove round about are called "John's Desert," and some would even go so far as to make this neighborhood the birthplace of the Precursor. We have seen that much weightier evidences have secured that distinction for the region about Hebron. So, then, Ain Karim is only one of those numerous retreats in which the Prophet passed the solitary days and years of his early life.

From his very infancy, in fact, John had given signs of a strength of soul far from common, and though by right of inheritance he might have claimed the office of Sacrificer, he quitted the Temple to bury himself in the desert. (Luke i, 80.) By this term it is to be understood the wild hill-country which reaches from Hebron to Jerusalem, being no more than a series of steep ranges, cleft and broken into by a number of parched and arid valleys; a patch of dry underbrush, here and there, is all that varies the monotony of those chalky stretches, whose glare so wearies one's eyes. Even this dreary undergrowth disappears as you near the Dead Sea; the desolation now comes to be complete, an absolute waste; the sight can scarce nothing but an undulating moorland, as it were, made up of gray fields of ashes; while in the distance

the attained lake exhales its noisome breath, musing the memory of Sodom's awful condemnation. Such is the appearance of the desert where John dwelt until the age of thirty, not as a hermit, but wandering about, like the prophets of olden times, without other shelter than the caverns of the mountains or the scanty foliage of the thickets. In the midst of this wilderness, blasted by the thunderbolts of divine Justice, John grew to an understanding of his Mission. All things must have revealed it to him, both the wondrous happenings at his birth and the prophecies which foretold his coming. Two of these predictions are mentioned in the Gospel. That of Malachi (Matt. iii, 1), prophesied that the Lord would send before His Messiah a Messenger, to prepare the way against His coming. In the other, Isaias tells us to hearken "to the voice of him who cries out in the desert (Is. xl, 3): Prepare ye the way for the Lord; make straight His paths; every deep defile shall be filled up; every mountain and little hill laid low; the crooked paths shall be straightened out, the rugged places become plain, and all flesh shall see the Salvation which cometh of God." These impassable ravines, these mountains rising around him on every side, these steep pathways, forced by the great boulders and precipices to make innumerable curves and windings,—all these were before the eyes of John; and to him, as to Isaias, these all only betokened that desolation, midmost the wilderness of souls, which he must needs make ready for the coming of the Messiah. As the Precursor of Jesus, he was to run before Him, just as heralds announce the sovereigns of the East, with trumpet and loud voice, bidding all make clear the thoroughfares to de honor to the royal progress.

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Preaches Baptism of Penance

Blessed are they who have beheld these, they that have been baptized by them.

The hope of finding a Prophet so famous thrilled the heart of all Israel, and on every side they flocked to the Jordan. Here it was that John commenced this Mission. "His voice," resounded through the desert of Judea," says Saint Matthew, (Matt. iii, 1) by which we are to understand (following Saint Luke, Luke iii, 2-3), "throughout all the country which borders upon the Jordan."

In fact this stream bears a singular aspect, because of its flowing along uninhabited banks. No craft ever furrows its waters; no town is built along its brink. The valley through which it rushes on its way is called by the Greeks the Channel (The Aulon), and by the Arabs the Gorge (The Ghor). It merits both these names; now extending itself to some width, then again entrenched between the mountain-sides which overhang it. In the middle way lies a long gully, forming the bed of the Jordan, which flows along hidden beneath a leafy screen of willows and aspens. At a distance this green line, winding through the barren pass, is all that there is to indicate the presence of the stream.

The Prophet generally remained near some ford; since great were the multitudes which came to be baptized; and everywhere else the steep river banks make it difficult of access. John the Evangelist, at this point, speaks of a place named "Bethany or Bethbara, over beyond the Jordan." Both

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He Proclaims Christ's Advent

(St. Luke 3, 1-6)

HE poor and humble ones were the first to kneel before the envoy of Heaven. One after another they stepped down into the stream of the Jordan, weeping, confessing their sins, and, by their penitence, giving an efficacy to John's baptism which it had not in itself. But when it came to the turn of the Pharisees and Sadducees, and when the stern Prophet saw them advancing to play a hypocritical part in the performance of the sacred rite, then rang out those thundering words, bringing them to a halt there upon the bank:

"Breed of vipers," (Matt. iii, 7-8), he cried, "of whom have you learned to flee from the Wrath that is to come?"

These great ones of Judea had never listened to such language as this; they were used to see foreheads bowed down to the ground before them, while all Jerusalem hailed them as her masters. John tore away the mask: "Show me some worthy fruits of repentance," was his command, "and do not venture to say among yourselves: 'We have Abraham for our father.' For I say to you, God is able to make these stones give birth to children unto Abraham."

It was impossible to strike these haughty men with a better aimed or a

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DICK AND DOT: The Great Homer Nods



America's Only Catholic Comic

FORT WAYNE DISTRICT

30 PRIESTS ATTEND ST. PETER'S SERVICES

Solemnity in Fort Wayne Parish Marks Close of Forty Hours' Devotion

Marking the solemn closing of Forty Hours' devotion, one of the most impressive services of the year was held Tuesday night at St. Peter's church, Fort Wayne. Hundreds of the parishioners filled the church to overflowing. The Rev. Michael P. Lounen, pastor of St. Peter and Paul's church, Huntington, who recently returned from a world tour, was the guest of the Rev. Charles H. Thiele, rector of St. Peter's, and officiated at the services.

Thirty Fort Wayne and visiting priests participated in the solemnities. The Rev. Nicholas Huemmer, pastor of St. Ann's church, Monterey, and for several years an assistant at St. Peter's, was deacon; the Rev. Alfred Reising, assistant at St. Mary's, subdeacon; the Rev. John A. Dapp, a former assistant at St. Peter's, and later the Cathedral of the Immaculate Conception, now pastor of St. John of Arc church, Kokomo, was chanter. The Rev. Charles H. Thiele directed the congregational singing and was master of ceremonies, assisted by the Rev. Arnold J. Wibbert. The Rev. Herman Joseph Miller, St. Peter's, opened the services, reading the recitation of the Litany of the Sacred Heart of Jesus.

At this service the Rev. Joseph A. Suelzer, pastor St. Mary's church, Kouts, Ind., and a former member of St. Peter's parish, of which his parents are charter members, closed his series of sermons. A speaker of unusual ability he was heard by capacity congregations during his conduct of the 40 hours' in the parish. His eloquent sermon Tuesday night was based on the words of Christ "I am the Way, the Truth and the Life."

The clergy participating in the services included the Rt. Rev. Magr. Joseph F. Delaney, the Rev. A. E. LaFontaine, the Rev. John F. Nadolny, the Rev. John B. Schaeffer, the Rev. Basil A. Didier, C. P. S., the Rev. Henry A. Hoerstrman, the Rev. Robert J. Halpin, the Rev. Joseph Keating, the Rev. Francis J. McAuliffe, Fort Wayne; the Rev. Julius A. Seimetz, Decatur; the Rev. Fridolin J. Hasler, Hesse, Cassel; the Rev. John B. Steger, Knox Settlement; the Rev. Aquinas Knoff, Roanoke; the Rev. Charles Marr, Monroeville; the Rev. J. Nicholas Allgeier, Besancon; the Rev. Francis F. Faust, New Haven; the Rev. Leo Schoetz, Gary; the Rev. Ambrose Kohne, Gary; the Rev. Frederick Reinwand, Yoder.

In the solemn procession of the Most Blessed Sacrament, besides the clergy, choir boys and acolytes, more than 150 lay members of the Holy Name society marched with lighted candles singing hymns. Twenty-four little girls robed in white and each one carrying a large white chrysanthemum took part in the procession. Eight small girls strewed flowers from little white crepe baskets. The entire procession filled over three aisles of the church. The altars were most attractively decorated with chrysanthemums and roses and radiant with candles and vigil lights.

The immense number of the faithful receiving Holy Communion each morning during the devotion was most edifying and highly encouraging to the clergy of the parish as also the young priest conducting the 40 hours' devotion.

STATIONS AT HESSEN CASSEL ARE BLESSED

40 Hours' and Consecration at St. Joseph's Church; Improvements Complete

Remodeling of St. Joseph's church, and parochial residence at Hessen Cassel, Ind., where Rev. Fridolin J. Hasler is pastor, has been completed at a cost of approximately \$10,000. Steam heat has been provided for the church and residence, and both wired for electric lighting. The church has been attractively frescoed, the woodwork improved and altars refinished. Beautiful new stations of the cross have been installed and their blessing by Father Hasler was the occasion of impressive services last Sunday afternoon at 2 o'clock.

After their blessing the pastor conducted the way of the cross and officiated at benediction of the Most Blessed Sacrament. A large congregation attended. In the evening the parishioners were entertained at a card party in the school hall.

Devotion of the 40 hours' at St. Joseph's church will open this morning with High Mass celebrated by Father Hasler at 9:30 o'clock. The Rev. Charles Girardot, pastor St. Joseph's church, Bluffton, gives the sermon to

night, also on Monday and Tuesday nights. The clergy from Fort Wayne and vicinity will attend the solemn closing of the 40 hours' on Tuesday.

The Rt. Rev. Bishop John F. Noll, D. D., will administer the Sacrament of Confirmation to a class of 24 children at St. Joseph's church, at 2 o'clock Sunday afternoon, December 4.

CLOSE ST. HYACINTH'S FORTY HOURS' DEVOTION

Rt. Rev. Msgr. John Osadnik Officiates; Hundreds Attend Solemnities

Attended by a congregation that largely exceeded the seating capacity of St. Hyacinth's church, Fort Wayne, the solemn closing of Forty Hours' devotion took place Tuesday night. The Rt. Rev. Msgr. John Osadnik, pastor of St. Adalbert's church, South Bend, who so successfully conducted the devotion, officiated at the closing. He opened the services with the "Litany of the Holy Name" and later delivered an excellent sermon in Polish on "Christ in the Eucharist," making a plea for the frequent reception of Holy Communion.

The Rev. John Wroblewski, pastor, was assisted on this occasion by a number of the local clergy. The Rev. H. F. Joseph Kroll, pastor of St. Paul's church, was celebrant; the Rev. George Hauser, rector of St. Mary's, deacon; the Rev. Charles Feltes, assistant at St. Patrick's, subdeacon; the Rev. John E. Dillon, diocesan chancellor and pastor of St. Vincent's church, Auburn road, master of ceremonies; the Rev. Leo John Franz of St. Paul's church, chanter.

Besides the clergy and acolytes a large number of the parochial children participated in the procession of the Most Blessed Sacrament. The 40 hours' is regarded as the most successful in the history of the congregation. There was a record number approaching the Sacraments and attending all of the services incident to the devotion. Msgr. Osadnik conducted the 40 hours' shortly following a trip to Europe where he spent several weeks.

ST. PETER'S SODALITY BREAKFAST AT SCHOOL

Members of St. Agnes' Young Ladies' sodality of St. Peter's church, Fort Wayne, received Holy Communion in a body at the 7:30 o'clock Mass last Sunday morning. Later breakfast was served and a business meeting held in the school assembly room.

The Rev. Arnold J. Wibbert, spiritual director, addressed the plans for the meeting, and tentative plans were made for the Christmas season.

A final report was submitted on the pre-Thanksgiving card party and dance given Wednesday night, November 16. It was largely attended and resulted in a decided social and financial success.

Owing to the popularity of their Communion Sunday breakfasts, the young ladies have decided to continue it monthly. Miss Margaret Otten and Miss Marcelline Kleinrichert were the November hostesses.

In order to supplement the fund which provided for a Christmas party for the school children, St. Peter's Holy Name society sponsored a pre-Thanksgiving card party in the school auditorium last Tuesday night, November 22, at 8 o'clock. Pedro, pinocchio, euche and bunco were played.

LEAVES CATHEDRAL FOR PARISH IN GARY

The Rev. John B. Schaeffer, since July 1, 1927, assistant to Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, Fort Wayne, entered upon his duties last Tuesday as assistant to the Rev. Ralph Donnelly, pastor St. Luke's church, Gary. Father Schaeffer left the Cathedral city Sunday noon for a short stay at his home in Hammond prior to going to Gary.

The transfer of Father Schaeffer came as a complete surprise to him, also to the clergy and laity of the parish. He is a native of Dyer, where he was born December 8, 1900, and received his elementary education at St. Joseph's school there. Following his classical course at St. Joseph's College, Collegeville, Ind., he pursued and completed his studies for the priesthood at Mount St. Mary's Seminary, Cincinnati, Ohio.

He was ordained priest by the Rt. Rev. Bishop John F. Noll, D.D., at the Cathedral, Fort Wayne, June 11, 1927. In Gary he will succeed the Rev. M. B. Howland, who is officially announced as his successor at the Cathedral.

ST. MARY'S GLEE CLUB GIVES ANNUAL CONCERT

In honor of St. Cecilia's day, the Glee club of St. Mary's college appeared in a concert Thursday evening, November 17, at St. Angela's hall, St. Mary's, Notre Dame, Ind. This is an annual program given in honor of St. Cecilia, patroness of music.

Miss Eleanor Proctor gave a read-

ing, "Ode to St. Cecilia," written by Miss Katherine Terry, Kewanee, Ill. As an encore the Glee club sang "The Last Rose of Summer" with Miss Gladys Curran as soloist. Miss Ramona Schroeder acted as accompanist for the Glee club.

The following program was given:

Duet (piano) "Tarentella," Miss Frances McCarthy and Miss Isabel Heintz; Chorus, "St. Cecilia," St. Mary's College Glee club; Duet, (piano) Rose Martini and Harriet Barber; Solo, "The Winter Winds," Virginia Gilman; of Fort Wayne, accompanied by Elvora Ording; Duet, "Romance," H. O'Donnell and H. V. Etten; Solo, "Time and P," Veronica Jordan, accompanied by Marian Dwan; Harp Duet, "The Angelus" and "Song of the Volga Boatman," Mary Cunningham and Arthur Ebert; Quartet, "Rigoletto," accompanied by Catherine McDermott; Duet, "Scherzo from Sonata in G," C. C. Cary and P. Grubb; Chorus, "Spinning chorus from the Flying Dutchman," Glee club.

JOHN H. REED WINNER OF HONORS IN STATE

John Henry Reed, 420 West Washington boulevard, Fort Wayne, a student at St. Paul's parochial school conducted by the Poor Handmaids of Christ, is announced as one of the state winners for Indiana in the 1926-27 national safety campaign. It was conducted by the highway education, Washington, D. C. and the Fort Wayne student given second place on his essay, receives \$10 and a silver medal. Elinor Hartman, also of St. Paul's school, is one of ten third prize winners, and receives \$5 and a bronze medal.

As first prize winner, William Leapey of the Fifth street school, Gonserville, receives a gold medal and \$15. His essay will represent Indiana before the national judges.

PRECIOUS BLOOD CLUB WILL PRESENT COMEDY

Coached by Rev. John Martin, C. P. S., the Precious Blood Social and Dramatic club, Fort Wayne, presents "Welcome Home, Jimmy," a three-act comedy, at the Precious Blood school hall, Fourth and Andrew streets, November 27-29. The production is well cast and is given to supplement the new school building fund. Miss Marie Hoffman, Mrs. Brooks admirably plays the role of Jimmy's mother and is one of the leading characters.

WELL-KNOWN PIONEER OF DECATUR SUMMONED

Mrs. Catherine Holthousen Brake, 70, life-long resident of Decatur, died at the Adams County Memorial hospital Tuesday night, following an extended illness due to a complication of diseases. Mrs. Brake was a daughter of Mr. and Mrs. Bernard Holthousen and was born in Decatur, February 10, 1851. Her husband, Herman Brake, died several years ago. She was a member of St. Mary's church in this city, the Catholic Ladies of Columbia and the Third Order of St. Francis. Surviving are two daughters, Mrs. Mina Brown and Miss Louise Brake of Chicago, and three sons, John E. Brake of Decatur, Herman Brake of New Mexico, and Bernard N. Brake of Mitchell, S. D. Funeral services were held at St. Mary's church at 9 o'clock Saturday morning, with burial in the St. Joseph's cemetery.

STEFFEY

Alex. Steffey, 69, former resident of Fort Wayne, died Saturday afternoon at the Avilla home for the aged. His death was sudden and was the result of a heart attack. He had been in good health until Thursday. For many years Mr. Steffey was employed as janitor at St. Mary's Catholic church. He was a member of the Holy Name society. Surviving are two daughters, Mrs. Joe Metker of Akron, O., and Mrs. Bower Ellis of Xenia, O. Funeral services were held at the Ankenbruck parlors, Tuesday morning at 9:30 o'clock and at 9 o'clock at St. Paul's church.

Buddhists Oppose Sending Japanese Envoy to Holy See

Tokyo.—The Chugai Nippo, a Buddhist newspaper of Kyoto, reports that the Buddhists will repeat their strong opposition to the proposal of the Government that a Japanese ambassador be accredited to the Holy See. Mr. Maeda, representative of the Buddhist sect which was most active in opposition four years ago when a like proposal was made, said: "I think that the Government will not present the bill to the Imperial Diet, because it is contrary to public sentiment in Japan and would have unfavorable results at the general election which will take place next year. But should the Government venture to propose the bill, it will meet again with vigorous Buddhist opposition."

RENEW YOUR SUBSCRIPTION!

November is the month for renewals of subscriptions to the Diocesan edition of OUR SUNDAY VISITOR. Prompt remittance will assure your receiving all issues.

At the Fort Wayne Catholic Community Center

THIS WEEK'S EVENTS

Sunday, November 27
8:00 A. M. Business and Professional Women's club, breakfast, auditorium.

12:00 M. Business and Professional Women's club, luncheon, auditorium.

Monday, November 28
8:00 P. M. Fort Wayne Council No. 451, Knights of Columbus, meeting, council chambers.

Tuesday, November 29
8:00 P. M. Miss Helen Hoover, bridge, mezzanine.

Wednesday, November 30
Warth Indians vs. Purdue; Notre Dame vs. DePaul; volleyball, men's noon Gridiron league, main gymnasium.

12:30 P. M. Jewish Women's Sisterhood, luncheon meeting, private dining room.

Thursday, December 1
9:00 P. M. Community Center social committee, winter dance, ballroom.

Friday, December 2
8:15 P. M. Reporters vs. Morticians; Caterers vs. Accountants, volleyball, men's evening Vocational league, main gymnasium.

Saturday, December 3
7:30 P. M. St. Peter's vs. St. Patrick's, Parish basketball league, main gymnasium.

7:50 P. M. St. Joseph's vs. Cathedral, Parish basketball league, main gymnasium.

8:50 P. M. St. Mary's vs. St. Paul's, Parish basketball league, main gymnasium.

The program of events at the Fort Wayne Catholic Community center last week was a notable one, including many meetings, luncheons, dinners, banquets, bridge parties and dances. Some event by a club or organization took place every day.

The week began with the regular meeting of Fort Wayne Council No. 451, Knights of Columbus, in the council chambers on the third floor, at which time Bert A. Fagan, newly-elected grand knight, spoke on the plans of the council for a greatly increased membership in 1928. That same evening, the Kiwanis club of Fort Wayne, held a banquet in the auditorium, with almost two hundred guests present.

Report of the success of their social evening, at which a dance and card party was held in the auditorium of the community center, was made at a meeting of Our Lady of Victory circle, Daughters of Isabella, Tuesday night. The entire mezzanine of the auditorium was filled with card tables for this

event, the proceeds of which went to the Daughters of Isabella home at Broadway and Wayne street. Music for the dance was by the Unique orchestra, a favorite of the ladies. Mrs. George Feustel was chairman of the committee on cards and Miss Ruth Kennedy, chairman of the dance committee.

Another civic club, the Lions, met for a dinner in the auditorium the following night, with 400 guests present. That evening, the women's auxiliary of the Ancient Order of Hibernians met in the private meeting rooms down stairs. The sales force of North and Gallmeyer, realtors, held a luncheon meeting at noon, in the private dining rooms. Committee chairman of the Fort Wayne Community Chest discussed the results of the recent campaign when they gathered for dinner in the private dining rooms at 6:30 o'clock.

At noon Wednesday, the men's noon gymnasium class resumed their schedule of volleyball games in the Gridiron league with Paul Dahm's Indiana trickersters lined up against Notre Dame, piloted by Grable, and Purdue playing DePaul. The other men's gymnasium class volleyball games, played every Friday evening at 5:15 o'clock, were between Cliff Ward's Reporters and Ben Hartman's Accountants, and Chuck Graf's Caterers and Tom Mungovan's Morticians. The Indians six are leading in the Gridiron league and the Morticians are showing the way in the Vocational league.

At 6:30 o'clock, Wednesday night the Fort Wayne Radio association held a dinner meeting in the private dining rooms of the community center. The next night, the community center social committee gave a Thanksgiving dance with music by Ross Franklin and his Waco orchestra, from Lake Wawasee. The Business and Professional Women's club banqueted in the auditorium Saturday night, with more than three hundred present. This club was also scheduled for a banquet and luncheon in the auditorium Sunday morning.

Saturday night, the state Y. M. C. A. champions, the Richmond Y. M. C. A. men's swimming team came to the center to swim against the community center men's team. At the same time, the community center women's team will go to South Bend, Ind. Many important swimming meets are being secured for the center, and much interest is being shown. The gallery along the west side of the pool has been crowded for almost every meet.

On December 3, the men's swimming team will go to South Bend, to meet the men's swimming team of the Y. M. C. A. there. On December 10, the Hoosier Athletic club, Indianapolis, will send their men's swimming team here, and on December 17, the women's swimming team will go to Detroit to meet the Detroit Yacht club. The local teams have done very well. Y. M. C. A. teams having met and defeated several teams, including Auburn, and Toledo. The women have had a harder schedule, but have shown excellent form in all encounters.

Senior and junior Parish basketball leagues were formed in meetings held recently at the Fort Wayne Catholic Community center. Games in the men's league began Saturday, November 26, and games in the boys' league began the previous Saturday.

Teams represented in the senior division are St. Mary's, St. Joseph's, St. Paul's, Cathedral, St. Peter's, St. Andrew's and St. Patrick's. They were represented at the meeting by George Alter, St. Mary's; Edward McCarthy, St. Patrick's; Al Daly, Cathedral; C. R. McAfee, St. Joseph's; Al Schoenle, St. Andrew's; Clarence Heit, St. Paul's, and Martin C. "Bruff" Cleary, who is president of the league, represented St. Peter's. George E. Morris, secretary, was also present.

The season will be played in two rounds, the first round ending Saturday, January 21. A second round will begin early in February, winners of each playing each other for the league championship.

Officials are Lundy Welborn, Ora

Davis, Walter Rubner, Paul Gumbert, David Hostetter, Lloyd Miller, Earl Stahl and Al Alter, referees, and Anthony Delagrang, scorer.

The complete schedule of games will appear next week.



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JUDEA IN THE TIME OF CHRIST.

(Continued from Page 127)

wearied himself in fruitless endeavors to make the people forget his origin and their servitude. Everything did but remind this nation, shuddering under his yoke, that the scepter had indeed passed from the sons of Jacob to those of Esau.

If we wish to understand the feelings and thoughts of the average Jew, we must remember that he naturally turned for hope to the prophetic and patriotic literature of the day. A better time was coming. Listen to this paragraph, found in the Book of Enoch: "In those days there shall be a wondrous change for the elect. The light of day shall shine for them without shadow and without night; all majesty, all honour shall attend upon them. In those days the earth shall render up every treasure which she possesses; the Kingdom of Death, also, shall be destroyed, and all that has been in it shall be destroyed. The elect shall build their dwelling within a land of delights; a new Temple shall be erected for the Great King, more spacious, more resplendent than the first and all the flocks of the earth shall be led thither unto sacrifice." "In that place," pursues the author of these Messianic dreams, "I see a never-failing fountain of justice, whence flow innumerable streams of wisdom on every side, and all those who have thirst shall come hither and drink. . . . From over that New Earth the ancient heavens shall fade away, to give place unto another heaven, wherein the stars shall give forth sevenfold more light than before; and thenceforth the innumerable days shall succeed each other in an happiness that shall know no end."

Their Sybilline Oracles have added to this description, so flattering to the senses, further promises of a felicity more terrestrial still. "The people of the Mighty God shall bathe in seas of gold and of silver; their garments shall be of purple; all lands and oceans shall pour their treasures at their feet, and the Saints shall reign amid unceasing delights. The tiger shall graze side by side with the kid; the olive tree shall be crowned with imperishable fruits; milk, whiter than the snow, shall spring up from the fountains, and the young child shall play with the asp and the serpent without fear." It would be easy to multiply quotations. The Fourth Book of Enoch, the Psalms of Solomon, the Jewish writers of Alexandria, bear witness everywhere to the same longings; everywhere we find these dreams of a people aspiring to a higher destiny, to a fuller fruition, yet looking

for it only amid the things of earth and from temporal pleasures. All, indeed, did not partake of these material sentiments. In this degenerate people, in the midst of this carnal Israel, the spiritual Israel was still alive, a chosen band, predestined to be of the Kingdom of the Christ; holy souls who, by piously pondering the inspired truths, had therein discovered the proper lineaments of the picture which Prophecy had painted of the true Messiah.

In the very hour of man's fall God had declared to Adam that One should be born of the seed of the woman; and thereafter He set apart, from the race of Sem, one people, of the stock of Abraham, and from that people one tribe, the tribe of Juda (Gen. III, 15; Ex. 26, xlii, 8; xlii, 8)—from which was to be born the Messiah.

That mysterious Figure stands forth still more clearly, more perspicuously, as the years hasten on toward the realizing of all expectation of Him. As Moses sees Him, He is a Prophet, his equal in power; in David's eyes He is a King, His Son, heir to his glories, as well as his misfortunes. (Deut. xviii, 18; 2 Kings vii, 13; 3 Kings xi, 24; Psal. passim.) His very Name is discovered to the Pharisees; the King of all times to come and of the timeless Eternity is to be called the Anointed of God, the Christ, the Messiah. (Ps. xlv, 8.) One after another the prophets add each a line to the limning of this portraiture which foreshadowed the advent of Divinity.

Prophecy had been advanced to this point of certainty when Malachi appeared, the last of the Seers. It was he who finished the painting, by his foretelling of the precursor of Jesus. This Herald of the Messiah would arise from among the children of Levi; so then the Prophet fixes his gaze upon that tribe. If he scourges the vices of the priesthood, their scandalous alliances with the daughters of Gentiles; if he proclaims a New Sacrifice, offered from the rising unto the setting of the sun, (Mal. i, 1-11; i, 10-12) and casts aside as worthless the defiled offerings of Israel, it is to prefigure the Forerunner, as he was to separate himself from the Levites, going forth before the face of the Messiah, preparing the way for Him; "Presently shall He come to His Temple, the Saviour whom you seek, and the Angel of the Testament whom you desire. Behold, He cometh, sayeth the Lord of Hosts." (Id. iii, 1.)

Such was the Messiah for Whom all Israelites waited in expectation; such the Precursor, to be sent before Him.

THE BIRTH OF THE PRECURSOR, JOHN.

(Continued from Page 127)

How shall I know the truth of these words?" he answered. "I am old, and my wife is advanced in age." To overcome and dissipate this incredulity, the Angel desired to disclose his own divinity.

"I am Gabriel," he said, "one of the ministering Spirits, standing ever in the presence of God, whom the Lord has sent to speak to you and to announce to you these good tidings. Look you, therefore, you shall be dumb and shall not be able to speak until the day wherein these things shall take place, because you have not believed my words, which shall be accomplished in their time."

The days of his ministry being fulfilled, he betook himself to his home. A little later Elizabeth, his wife, conceived, and for five months secluded herself "because," as she said, "the Lord hath dealt thus with me, since He has willed to take away my reproach among men." (Luke i, 25.) Nothing could be more natural to this desire to retreat from the world. It was but seemly, indeed, to prevent the curiosity and malice of rumor from busying itself with such a marvel as was this unhopd-for conception.

INQUIRY OF ST JOHN THE BAPTIST AND THE ANSWER OF JESUS.

(Continued from Page 127)

"What, then, went you out for to see? A man clothed in soft raiment?" "Nay, those who have rich robes and live in luxury do dwell in kings' houses."

"What, then, went you out for to see? A Prophet? Yes, I say to you, and more than a Prophet."

"This is He of Whom It is written: Behold I send Mine Angel before Thy face, (Matt. xi, 10; Mal. iii, 1) to prepare Thy way before Thee."

Was it not enough to have exalted the holiness of His Forerunner so strikingly? Yet Jesus went on to say that under the ancient Law "No one among those born of women has ever risen who is greater than John."

Still, such is the superiority of the Church over the Synagogue, that Jesus adds: "And, notwithstanding, the least of all in the Kingdom of Heaven is greater than John the Baptist," whereby He would teach us that the lowest place by His side is to be preferred before the highest rank among the disciples of Moses.

It is this new reign of the Christ on earth "that all the Prophets had foretold, until John," and for which John himself, "the new Elias," had made ready all things with such lofty zeal. His toils and trouble had not been in vain, for at this very hour all Judea was flocking to Jesus. "Already men were taking this His Kingdom by storm, and in dense throngs were hastening to the assault." (Matt. xi, 12.)

This declaration surprised the listeners, and was quite differently received. "The people and the publicans,"

baptized by John, acknowledged the justice and the wisdom of these divine counsels; but the Pharisees and the Doctors of the Law, who had disdained the baptism of the Precursor, now gave token of their contempt for the designs of God in their regard." (Luke vii, 29-30). Whereupon Jesus addressed to them these reproachful words: (Luke vii, 31, 32)

"To what shall I compare the men of this generation? To what, indeed, can they be likened?" He added, "They are like children seated in the market-place, who cry to their companions, 'We have played for you on the flute, we have sung and you have not danced. We have chanted sorrowful hymns, and you have not wept, you have not even beat your breasts.'"

John has come among you neither eating bread nor drinking wine, and you say, 'He is possessed by the devil'; the Son of Man comes eating and drinking, and you say, 'This is a fellow who loves good cheer and wine, a friend of publicans and sinners.'"

These words of the Master must have made the Pharisees and the Scribes wince and writhe under the justice of the mortifying rebuke; for it was in the presence of all the people that He thus charged them with cherishing childish caprices, and of insisting pettishly that everything must bend to suit their humors,—at one time complaining of John because, in his hours of pleasure and happiness, his life seemed too stern and austere; and then again displeased with Jesus, whose condescension and charity was a scandal in their eyes.

PREACHES BAPTISM OF PENANCE.

(Continued from Page 127)

The words signify alike "the House at the Passage," and hence we know that the river used to be crossed at this spot. The tradition which locates this ford opposite Jericho says that Jesus received baptism here, together with a great number of those who had come from the south. John remained a long time at Bethany, for that route was frequented by the Jews who travelled between Perea and Jerusalem. Only toward the end of his life do we see him ascending the course of the stream, as far as Enon (The Springs); this was near Salem, and above the Pass of Succoth, over which Jacob crossed on his return from Mesopotamia. So that, with Jericho on the south, Enon to the north, keeping to the valley of the Jordan, we have marked out for us the region within which John preached and baptized. He exercised his ministrations there with entire freedom, passing from one bank to the other, but without ever withdrawing far from the streams of water, which were necessary for baptism and the symbol of his Mission.

It is often asked whence the Precursor borrowed this rite, and some believe that it is to be connected with the ablutions which were ordained for Jewish proselytes. But why need we look to an origin so uncertain as this? What moved John with the desire of baptizing was in the first place, the example of those frequent purifications commanded by the Law; but, most of all, the exhortations of the Prophets (Is. i, 16; iv, 4) which urged them to wash away the stains of sin from their souls, while they thus purified their bodies. John's Baptism was only figurative of this cleansing of the heart, and to make it clear that true contrition must penetrate through all secret recesses of the soul of man, the Precursor chose to immerse the whole body of the sinner.

One other ordeal was enjoined upon his penitents by the Baptist,—that of confessing their sins. The sacred text seems to insinuate that he even made it an express condition of baptism. (Mark i, 5.) Did it only go so far as an acknowledgement that all men are

HE PROCLAIMS CHRIST'S ADVENT

(Continued from Page 127)

words of mercy and kindness for the common people. When, in their turn, the crowd gathered around the Prophet, asking, "And we too; what must we do?" (Luke iii, 10, 11) John did not tell them to imitate his penitential life; he was content to preach to them the duties of almsgiving and fraternal love.

"Let him who has two coats give to him who has none, and let him who has food use it in like manner."

The publicans drew near as well. Hateful to the Jews for their office as collectors of the Roman tax, they came to seek John, ready to sacrifice everything for his baptism. (Luke iii, 12, 13.)

"Master, what shall we do?" they asked. He did not oblige them to throw up this despised business of theirs; but rising above the narrow views of his countrymen, he recognized that they might serve the public authority without wronging the people.

"Demand nothing," he said, "above that which has been commanded you."

Certain soldiers, upon their march, passed near to where John was preaching, and witnessed some of these scenes of pardon. These also, yielding to grace, questioned the Prophet, and he told them: "Do not do any violence, nor any fraud; be content with your pay."

This was the way he chose to throw open the gates of the celestial kingdom, and thus he prepared them for the coming of Jesus, by preaching, not a visionary perfection, but a godly and upright fulfillment of man's daily duties, and the ordinary virtues of each one's state of life.

Yet, notwithstanding, every day the excitement increased with the growing concourse of people about the Baptist. Very soon it was not only of Elias that they spoke, but the whole country began to cherish the thought

sinners? Christian antiquity never tolerated any such belief, for it was in remembrance of the Confession prescribed by John that the catechumens made a voluntary declaration of their sins.

And, after all, the persuasions by which John incited them to penance leave no doubt as to the motive animating his thought. It is all summed up in these words:—"Do penance, for the Kingdom of Heaven is nigh unto you!"

The Kingdom of Heaven, no longer the kingdom upon earth, of which Israel was in expectation. The Jewish doctors, deluded by their own chimeras, had but travestied that expression, "the Kingdom of Heaven," by making it portend the temporal triumph of the Messiah; but John restored to it its real significance, and by this proclaimed the divine character of the coming religion.

This Message thrilled them with all the more emotion since everything about the Baptist spoke to their souls so insistently, moving them to true contrition. He was a voice,—a Voice crying in the desert, "Prepare ye the way of the Lord." (Mark i, 3.)

He was listened to by the sons of Israel, who were just then celebrating a solemn Sabbath Year, and so, during the leisure hours of those holy days of rest, felt their hearts stirred with deeper yearnings than ever before for the coming of the Messiah. More than that (let us never lose sight of this fact) there are certain times when grace moves upon the spirit of this world in more notable abundance; the appearance of John the Baptist was the signal of one such great epoch. The hand of God laid hold upon the agitated throng and bore them on towards the sacred stream. They came from either bank, "from Jerusalem, from Judea, and from the countries lying round the Jordan." (Mark iii, 7.) That is to say, from Perea, from Samaria, from Galilee, and from Gaulanitis. Pharisees, Sadducees, priests, publicans, soldiers, courtesans, one and all, hurried to listen to this man's word, so stern and relentless to all imposture, all pride and luxury.

that this might indeed be the Christ. (Luke iii, 15-16.) John heard them, and his reply came quick and sharp:—"As for me, I baptize you with water, in order that you may do penance; but after me there cometh One who is mightier than I; I am not worthy to loosen—let alone hear His shoes. He it is who shall baptize you with the Holy Ghost and with fire." (Matt. iii, 11; Luke iii, 16.)

No longer a baptism of water, unquicken and lifeless, as was that of the Precursor, but an ablation made fruitful by the Holy Ghost.

RECOVER REFORMATION

WATSIDE CROSS

LONDON.—A wayside cross thrown into the River Tyne during the Reformation has just been recovered during dredging operations. In spite of the fact that it has been lying for centuries in the mud and sand of the river bed, it is in almost perfect condition.

At one time, it is estimated, there were 5,000 wayside crosses in England, but most of them were destroyed during the religious persecutions. All that is left of the majority is the socket, or basestones, of the cross. The present discovery, therefore, is regarded with great interest by antiquarians.

"Making money and getting rich isn't everything in life. To get all you can out of life and of people and nothing in return is not happiness. Money never brought happiness. But to be broad in sympathies, to have a conciliating spirit and possess an instinct to sense and to value the finer things of life—to love men and give them some of the things that

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Then I Gave My Husband the Surprise of His Life

"Don't be silly, Mary. You're perfectly foolish to believe you can learn to play music by that method. You are silly to even think about it. Why, it claims to teach music in half the usual time and without a teacher. It's impossible."

That is how my husband felt when I showed him an ad telling about a new way to learn music. But how I wanted to give up my new hope of learning to play the piano. When I heard others playing, I envied them so that it almost spoiled the pleasure of the music for me. For they could entertain their friends and family. . . . They were musicians. I had to be satisfied with only hearing music. I was so disappointed, I felt very bitter as I put away the magazine containing the advertisement. For a week I resisted the temptation to look at it again, but finally I couldn't keep from peeking at it. I was fascinated by so much that finally, half frightened, half enthusiastic, I wrote to the U. S. School of Music—without letting my husband know.

Imagine my joy when the lessons started and I found that they were as easy as A, B, C. Why, a mere child could master them! My progress was wonderfully rapid and before I realized it I was rendering selections which many pupils who study with private teachers can't play. For through this short-cut method, all the difficult, tiresome parts of music have been eliminated and the pieces of music have been reduced to a simplicity which ANY ONE can follow with ease.

Finally I decided to play for Jack, and show him what a "crazy course" had taken me. So one night when he was sitting reading, I went casually over to the piano and started playing a lovely song. "What a beautiful melody!" he exclaimed. "I don't know where I heard it before. It's so beautiful, I don't want to stop playing it. But soon Jack interrupted that, 'I tell him where I heard it. I heard it when I told of my secret. One day not long after my husband came to me and said, "Marry, don't laugh, but I want to try learning to play the violin by that wonderful method. You certainly proved to me that it is a good way to learn music."

So only a few months later Jack and I were playing together. Now our musical evenings are a marvelous success. Every one compliments us, and we are flooded with invitations. Music has simply meant everything to us. It has given us Popularity! Fun! Happiness!

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FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press, Huntington, Ind.

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1415 West Washington Blvd.

Fort Wayne, Indiana

December 25, 1928.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility for your spiritual welfare, you will not wonder why he solicits attention to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly, and your Bishop, who shares his blessing, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll

Bp. of Ft. Wayne

SOCIAL SERVICE IS NOT RELIGION.

Service is the watchword of the hour; it is the quintessence of religion in the minds of 60,000,000 or more of our countrymen. Outside the Catholic and a few of the more orthodox denominations the people no longer regard religion as the tie that binds the creature to the Creator, or the service which is rendered by clergymen to parishioners, but rather the help which one individual lends to another. If a person gives considerable of his time to help the underprivileged, to the promotion of enlightenment, the removal of poverty, and the things which go with it, he is a Christian in the truest sense of the word whether he holds membership in any organized form of religion or not.

The Catholic Church teaches that religion consists primarily in the creature acknowledging the supremacy of the Creator, and in serving Him according to the first great commandment of the law. Then comes the observance of the second commandment of the law which consists in loving and doing good to one's neighbor. The Church maintains that the works of charity, of social service, of general helpfulness belong to religion, but do not themselves constitute religion; that true religion will manifest itself in all sorts of good works, but that good works themselves are not religion, and are often not even motivated by religion. St. Paul gives emphatic mention of this when he declares that one may distribute all his goods to the poor, deliver his body to be burned, and may still lack charity in the religious sense. Good works performed for one's neighbor, prompted by the belief that all are children of the same Heavenly Father, and carried on for love of God, are the natural fruits of true religion, and the Catholic Church has always been at the forefront in the performance of all such works. She binds her men and women together in religious communities for the Christian instruction of youth, for the care of the poor, of the aged, of the unfortunate.

But Catholic lay people have long labored under the false impression that these works belong almost exclusively to the members of religious communities, and to the clergy, and too many of them never think of actively engaging themselves in helpful service for the benefit of others. This is particularly true of our young people. They are willing to let the so-called Young Ladies' Sodality of their respective parishes be composed principally of unmarried women from fifty up. Younger members feel that they acquit themselves splendidly, that their pastors should be overjoyed if they receive Holy Communion with their Society and pay their monthly dues, not grasping the responsibility they are under of representing their Heavenly patroness among their associates in the world.

In many cities there exist Catholic organizations which try to help the juvenile offender, to secure work for him, to improve the environment even if it be the child's own home. But it certainly would be much better to prevent him from becoming a juvenile offender according to the old adage that "an ounce of prevention is worth more than a pound of cure." Every pastor could supply names of boys and girls who would be benefited by the interest of a Catholic organization.

CHRISTMAS CARDS AND CALENDARS.

As Christmas approaches we are reminded of urging you to send your friends only such cards as have a bearing on the Christian significance of the feast. There would be no Christmas without Christ. The feast honors His birth day, and it is certainly not honored by sending cards which have rather a pagan than a Christian significance.

Nice religious cards are procurable from different Catholic organizations. OUR SUNDAY VISITOR has never specialized in these, while it has a beautiful picture of the wax infant which has been used for many years in the Christmas ceremonies at Bethlehem itself. Because this is such an appropriate Christmas card we sell it at two dollars per 100 copies, delivered. We are also able to supply a very pretty Feast and Fast day calendar containing a picture of the Little Flower in four colors at the very low price of ten copies for one dollar, delivered. We would ask that if you order any of these, you place your order very soon.

The words of Isaiah, "Prepare ye the way of the Lord," sound the keynote of the Advent season. Advent is a time of preparation. The Church urges us to prepare our hearts for the advent of the Saviour therein. To people who spend this holy season in a spirit of prayer and self-denial, Christmas means more than a day of gift-giving, it signifies more than the recalling of that mystery of love that occurred in Bethlehem nineteen centuries ago; to these, Christmas brings that peace and joy of which the angels sang, for by a worthy preparation and a holy expectation these devout souls have prepared the way of the Lord.

On November 30th many loving clients of Our Blessed Lady will begin a Novena which will end on the Feast of the Immaculate Conception. During this time, as we ask for God's help through Mary's intercession, let us remember the sad plight of our brethren in Mexico, and pray that God will grant them deliverance from the tyranny with which they are oppressed.

Begin now, in a spirit of prayer and penance, to prepare that gift which, on Christmas Day, you will offer to the Babe of Bethlehem.

THE END OF THE WORLD.

(Continued from Page Three)

which He uttered now for the first time. (Matt. xxv, 1-13.)

It pictured the marriage merrymakings and the ten virgins, companions of the bride, marching in the nuptial procession. At eventide these girls betake themselves to the home of the betrothed maiden; but five of them are prudent, five foolish. Now the latter, seeing their lamps still burning, do not remember that they will shortly flicker and become exhausted, and so they neglect to procure their portion of oil. In the middle of the night the distant shout is heard:

"Behold the bridegroom! Go ye forth to greet him!"

The ten virgins rise up, and proceed to make ready their lamps.

"Give us of your oil," say the foolish to the wise, "because our lamps are gone out."

And the wise answer:

"For fear that there be not enough for us and for you, go rather to them that sell, and buy therefrom."

While they are gone away the bridegroom comes. Those that are ready go in with him to the marriage, and the door is shut. Not long after come the other virgins, saying likewise:

"Lord! Lord! open to us."

And he answered them:

"Of a truth, I say unto you, I know you not."

"Watch then," the Master concluded, "for you know neither the day nor the hour."

Then reverting to the Prophecy which He had thus interrupted, He completed it by setting before them the scene of the last judgment. (Matt. xxv, 31-46.)

THE DESTRUCTION OF JERUSALEM.

(Continued from Page Three)

world, yet so alike in outline, in color, and appearance, that the near landscape seems at first sight indistinguishable from the distant prospect.

Jesus revealed, first, what was to precede the fall of Jerusalem: (Luke xxi, 8-19; Matt. xxiv, 4-14) false prophets seducing Judea; a thousand scourges falling upon her, wars, plagues, famines, great earthquakes; then "the beginning of sorrows,"—that is to say, the persecution of the new-born Church, wherein the weakest shall succumb beneath their trials, one brother denouncing another, fathers betraying their children, horrible scandals, "charity frozen up in their hearts"; but all this time faith gaining ground even while evil increases, and "the Gospel, as preached throughout the world," made known unto all. (Coloss. i, 6-23; 2 Tim. iv, 17.) Such was to be the earliest age of the Church.

"Thereupon," continued Jesus, (Luke xxi, 20-24; Matt. xxiv, 15-21; Mark xiii, 14-19), "the end shall come. When you shall see the abomination and desolation in the Holy Place (Matthew and Mark), when you shall behold the hosts encompassing Jerusalem (Luke), know that its ruin is nigh. Then let them that are in Judea flee into the mountains, let not him who is on the housetop descend to take anything from his dwelling, and let not him who is in the field return in quest of his garment. Woe to the women with child and them that give suck in those days! Pray that your flight happen not during the winter nor on a Sabbath day, for there shall be then great affliction, such as, since the beginning of the world up to this present, hath never been nor ever shall be again like unto it."

Every line of this Prophecy was a vivid representation of the times which were to come. Never, indeed, was the spirit of seduction so potent with the people as when the siege of Jerusalem was close at hand. Now, at the call of Tiberius, the populace rushed to the Jordan, carrying with them their goods fully persuaded that the stream would stand apart before their approach; again, the dismayed city saw thirty thousand Jews going up to the desert, led thither by a false prophet, and waiting upon the Mount of Olives for the walls to fall before them as of old the walls of Jericho had fallen. There, too, was Simon the Magician, multiplying his deceptive marvels; (Acts viii, 9-24) while, over yonder, were to hang two sons of Judas the Gaulonite, crucified for having renewed the sedition set on foot by their father.

All these disturbances would soon shake the land of Judea. The rebellion continued under the rule of Caligula and Claudius, broke out openly in the reign of Nero, "after the rumors" the war (Matt. xxiv, 6) itself, together with such disasters that the Jew Josephus considers these the prelude of his country's destruction. Their wisest leaders were shaken; their towns were divided into two camps; peoples and cities flung themselves

in presence of the celestial King, seated upon the throne of His majesty and encircled by Angels, all nations of earth shall be assembled together, and He shall separate them one from another, even as a shepherd separates the sheep from the goats,—the sheep on his right hand, the goats on his left. Then shall the former be glorified by His loving words:

"Come, ye blessed of My Father, come hither and possess the Kingdom which hath been prepared for you before the foundation of the world."

And even at the same moment His malediction shall fall upon the goats:

"Depart from Me, you cursed, into that everlasting fire which hath been prepared for the Devil and his Spirits."

Then shall there arise between Heaven and Earth a solemn converse:

God Himself shall disclose the glory of His Elect.

"I was hungry," He shall tell them, "and you gave Me to eat; I was thirsty, and you gave Me to drink; I was homeless, and you gave Me shelter; I was naked, and you clothed Me; I was sick, and you visited Me; in prison, and you came to Me."

Overwhelmed by such praises and feeling that grace alone has been all-powerful in them, the righteous, in their humility, shall cast about how to esteem this their great merit.

"Lord," they shall say, "when did we ever see Thee hungry, and when did we ever give Thee food?"

"Of a truth," saith the Great King, "each time that you did it unto one of the very least of My brethren you did it unto Me."

And the just shall go into eternal life and the damned into punishment eternal.

upon each other with fury; blood flowed in every land—in Gaul, under Vindex and Virginius, even to the frontiers of the Parthian Empire. Those who escaped the sword succumbed to other plagues: under Claudius the famine was a permanent evil; during one autumn season the pestilence reaped its harvest of thirty thousand inhabitants in Rome, and at the same time the earth trembled and quivered in every known region. Jerusalem was not the only spot disturbed; about Naples the soil had already begun to smoke, sending out low, sinister murmurs; Crete, Apamea, Laodicea, Rome itself trembled upon their great bases, while that queen of the world only profited by these dreadful warnings to unloose all her horrors upon the disciples of the Christ; some they crucified, others were cast before wild beasts; others, saturated with pitch and resin, were set fire to during a summer's evening festival, and like living torches illuminated the gardens of Nero. Surely it seemed as if, according to the Master's prediction, an implacable hatred had moved the whole human family to rise in arms against His disciples.

The fulfillment of the Prophecy was not less literal as regards the ruin of Jerusalem. One of their own traditions, recorded by Josephus, foretold that the town would be devastated and the Temple burnt so soon as ever the Holy Place should be soiled by Jewish hands. "Although the Zealots did not believe in this prophecy, they accomplished it," adds the historian (Josephus). Shortly after the investment of the city by Cestius, the Temple became their citadel and the seat of their tyranny. Not content with filling the courts with combats and bloodshed, they mimicked the sacred functions, and drew lots for a sovereign Pontiff. Chance chose for them a countryman, not even of the tribe of Levi, this fellow they invested with the ephod, and, before the eyes of the weeping priests, forced him to go through the sacred rites (Josephus).

Thus was "the abomination of desolation" introduced into the Holy Place. At this unmistakable token the disciples took to flight, before John of Gissakala closed the gates of

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Jerusalem, and the robber-hordes camping round about, began to massacre the fugitives before Titus, wheeling up his troops in haste, had hedged the doomed city about, to make it the tomb of Judea. From their hiding places over boys, Jordan they beheld afar off "the great Wrath" (Luke xxi, 23) falling from Jerusalem, and in the frightful sacking of the town saw the fulfillment of the desolation predicted by Jesus, "so great that never since the beginning of the world unto this present hath there ever been, nor ever shall be, aught like unto it." (Matt. xxiv, 21.) In a season of seven months more than ten hundred thousands men perished and that which came hot "under the edge of the sword was led away captive by all the nations."

"Not a man would have been saved if the days" of the siege "had not been shortened; this was done for love of the Elect," and under circumstances which clearly betrayed the hand of God. In fact, their preparations for the defence were neglected, their provisions were destroyed, and the arrival of the Romans was so unlooked for that the Jews forthwith abandoned a part of their defences. Taking Titus' own avowal, God Himself made war on the side of the besiegers and beat back the Jews from their impregnable ramparts.

"SEND US BLACK GOWNS."

Tradition has it that the Osage Indians never took kindly to the Calvinistic doctrines. In a letter written by the Rev. Father Bax, to Father De Smet, Jesuit missionary, under date June 1, 1895, the writer quotes a speech made by a noted Chief, to Major Harey, Superintendent of the Indian tribes. The speech follows:

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From an article by R. L. Greer in *The Sample Case* (Aug., 1927), organ of the International Commercial Travellers.

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